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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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FRANCE.

EXTRACT FROM A LETTER OF MR. WILLARD, DA
TED DOUAY, (NORD,) JAN. 1, 1839.

Church constituted at Douay—Baptisms—Improv
ed discipline of the churches.

The celebration of the communion at my house, the day after the baptism of Lepoix, was productive of so good an effect upon our students, that I proposed the forming of ourselves into a church. We agreed to take the articles of the summary of Christian doctrine, printed with the instructions of the Board to br. Willmarth, as the basis of our association. I explained fully the discipline of Baptist churches in the United States, and we agreed to adopt a similar one. As it was the very beginning of order, in this region at least, I declared my convictions fully to the young men, being very explicit upon the subject of receiving members. We finally organized ourselves on the 1st of Sept., by signing the above named articles, being wholly agreed upon the matter of discipline also, and, on the first Sabbath of September, we for the first time celebrated the communion, as a regularly constituted church. We were but five in number. On the 27th of the same month, we examined for baptism, an English girl, of seventeen or eighteen years, who, when we came here, was a Catholic, and the following evening I baptized her. On the 10th of Dec., we examined madame Ansman and her son, whom I baptized the same evening. Our little church now consists of eight members, five of whom I baptized myself. There are three English women, heads of families, who give evidence of conversion, and who will, I hope, be baptized in a little time. The wife of Pruvots is also converted.

The effect of our proceeding in forming a church here, has been excellent; the result has been such as I desired, and has appeared much sooner than I had anticipated. Our students are thoroughly convinced of the propriety and utility of the measures we have taken, and they recommend a similar course to all the brethren.

Dusart has adopted the same articles of doctrine, or rather the church of Berry; every member having without hesitation signed them, as well as the whole of our discipline, which Dusart wrote out, reduced to a series of articles, and presented to them. In a letter to Pruvots, Dusart says he has been much encouraged, and has wielded the sword of the Spirit more daringly, and to more apparent effect, since his return from Douay, in Oct. The opposition have become much more decent, since they have seen that little flock so well united, and firmly bound together. I hope that Dusart will give me a particular account of the whole transaction, in his journal of the last trimestre, which he has not yet found time to forward.

At Nomain, father Caulier has yielded too much to the wishes of Ubald and his party; but Pruvots, having visited Nomain at Christmas, urged the necessity of speedily adopting our plan, and before he left, the old gentleman declared his resolution to follow the advice. I have since learned that yesterday was appointed for the adoption of the regulations.

I hope that the churches of Lannoy and Baisieux will not be slow to adopt the same course. It is an encouraging fact that our brethren are becoming persuaded of the utility and even of the necessity of having some sort of compact, a common centre, a rallying point, as well as a digested system of discipline. Let them take entirely decided ground, and they will necessarily become less selfish, will have enlarged views, will be prompted to greater activity, will live better, and do more. On the other hand, our adversaries will naturally be disengaged, and will despair of seeing us scattered and brought to nought. I have for some time felt desirous of forming these little churches into an association, as also to organize a ministerial conference. All these things would be productive of good to all who are connected with us. If br. Sheldon joins me in the spring, as he now anticipates doing, I shall employ my first leisure in visiting the churches, and in endeavoring to accomplish these objects.

Notices of native preachers and assistants.

As the agents have not yet forwarded their summary of the doings of the last trimestre, I shall not be able to speak very definitely of the present condition of the churches. Those of Lannoy and Baisieux remain, I believe, in *status quo*, except that the brethren of the latter place are greatly tried by the approaching loss of two very pious young men, who are apparently near dying. Thieffry has baptized but one the past year.

Montel has continued at Aix. He has kept up his meeting at Orchies, where he has baptized two persons. The little church of Orchies has suffered a great loss by the death of the only sister of Cretin.

I have nothing new to say at present of the operations of Dusart. Cretin has not written to me since his return to the *departement de l'Aisne*, in October. He

is, however, occupied as before. I still retain all the confidence in him which I have formerly expressed to the Board.

Caulier went down, without his wife, to examine the field and hire a house. He returned a little before Christmas, and proposes moving about the 13th of this month. I could not go down myself, but I told him to pass over the ground with Cretin, and select the most desirable location. He has taken a lodgment in the little town of Chauny, one league from Genlis and two from Manicamp; but he intends to fix finally at Manicamp in the spring. Manicamp is probably the best location.

Our colporteurs, Michel and Froment, have been in the field a little more than a year. I think they have done very well. I will endeavor, by and by, to forward to the Board some portions of Michel's journals.

Froment visited me in September, and I requested him to send me, at the end of this year, which closes with September, the names of all the villages he had visited, the distance of each from Parfondvalle, the *departement* to which each belongs, and the number of copies of the Bible or New Testament which he had sold in each village. He sent me a list of the villages, and placed after each name a horizontal stroke, intending to represent by it the comparative distance of each village from his own, according to the scale of a small map, from which he says he copied the names. I regret that I cannot give you the distance in leagues. It appears that he has colported sixty villages in the *departement de l'Aisne*, and thirty-three in the *departement des Ardennes* alone, and nine others in company with another colporter. I will translate the few remarks which accompany this list of names. He says, "These are the villages which I have colported up to this day. In some I have been able to do nothing, on account of the impiety which prevails in them. But in many, I have been well received. The first three months were particularly employed, 1st, in colporting; seeking occasion to talk and read a chapter of the holy scriptures as often as possible; showing the necessity of reading and believing the word of God, &c. 2d, I occupied myself still for some time in colporting, and then made some new visits in certain villages, where I had distributed many volumes, having learned that *Messieurs les Cures* were busying themselves in running from village to village, and from house to house, gathering up the New Testaments, and forbidding people to occupy themselves with them. For my part I thought it my duty to redouble my visits, proving, by the word itself, that God commands us to read his word, which alone guides to salvation those who believe and observe it; that we owe no obedience to man, but to God, who gave his Son for the redemption of man, &c. Near the end of April, br. Montel, an evangelist, came to join me. We employed ourselves, during the month of May, in making visits, and in holding some little meetings. This brother having left me, I continued my colportage in some new villages, without forgetting the visits, when I thought them necessary. I was well received in several of these last. I went at different times to the same villages, as you may see by my journals. My object was not to run like a back-pedlar, but to talk of the Saviour as much as possible. I have distributed in these villages, during this year, 417 volumes, both bibles and new testaments. I cannot close without telling you, that God has deigned to call to a knowledge of himself, two young persons at Cuirieux; there are others who are occupying themselves much with the gospel."

He adds a leaf to the preceding, which seems to refer wholly to his labors during the month of Oct. He says—"During this month, my time was in part employed in making visits. Several persons are much occupied with the gospel, and it is necessary to visit them often. Be as good as to tell br. Montel that his visits have done good, and that several of those on whom he called, wish to see him again, particularly those of Haut-Chemin. I have spoken with those persons lately. On Sunday, 28th October, I was at Cuirieux. I passed some happy moments in that little village, especially with the family of the shepherd, whose wife is protestant. Without doubt, you will hear with joy, that two individuals of that family have not only renounced the errors of the Roman church, but have also felt the grace of God in their hearts, and have comprehended the word of life. Imagine, dear sir, what was the joy of my heart. May God continue his work in the midst of these people. Amen.

On the 5th of January, Mr. W. had the pleasure of baptizing the three English ladies alluded to above, together with the wife of Mr. Pruvots. The Douay church now consists of twelve members, six of whom are French, and six English.

THE MARTYR SPIRIT.

Towards the latter end of the second century of the Christian era, under the reign of the younger Antoninus, whose philosophy, much as it has been extolled, did not preserve him from the caprice and cruelty of becoming a *persecutor* of a portion of his subjects, the imperial decree for this purpose was again issued. Imagination may follow the pretorian guard, which bore this rescript from imperial Rome to her subject cities of Asia Minor. The swift galley, freighted with the deadly mandate, may be followed, as she sweeps her proud course along the shores of classic Greece, and, threading her way between the smiling islands of the Archipelago, entered a long, winding bay, upon its eastern boundary. As the evening sun gilded its peaceful waters, how little in harmony with the murderous purposes of that noble galley, are all the surrounding objects! At the head of that bay, on the declivity of a mountain, running down to its very shore, there then stood (and still stands, after destruction ten times repeated) the city of Smyrna, the queen of Anatolia, extolled by the ancients under the title of "the lovely" "the crown of Ionia," "the ornament of Asia." "Chosen," says our countryman, Stevens, extolled by the ancients under the title of

"the lovely" "the crown of Ionia," "the ornament of Asia." "Chosen," says our countryman, Stevens, who recently visited it (and whose

charming volumes, depicting it and innumerable other objects of interest and instruction, who has not read?) "chosen with that happy taste which distinguished the Greeks in selecting the sites of their ancient cities, its bold slope, which extended quite down to the bay, covered by tiers of houses, rising one above another, now, but, not then, interspersed with domes and minarets, the monuments of the Moslem faith; and crowned on the summit of the hill by a large and solitary castle."

That galley, so deeply freighted with destruction, reaches the shores, and the officer in charge hastens to the pro-consul's palace, with the bloody mandate in his hands. The next day's sun shall begin to witness the execution of this stern decreat.

"Search out these doomed men," said this appointed executioner of Rome's authority. "In the meantime, let no means be spared, to prepare, to excite, to exasperate the minds of all the populace, against those who are to be the subjects of imperial vindictiveness. Let the Jews be embittered against the votaries of that Messiah, who is by them so much abhorred. Let the artisans, whose craft has been endangered by the deserted shrines of our temples, be invited to exterminate the sect which threatens their overthrow. Let all the inveterate, long-smothered prejudice against these innovators, be now aroused and rekindled. With all these means, see to it that the love of excitement, of games, and gladiatorial sports be turned in the same direction. Let the multitude be stimulated to crave fresh victims, and applaud even the most sanguinary execution of the laws."

When prejudice is thus backed by unlimited power, it is easy to see with what fearful celerity such orders might be executed.

We must pass over, with slight notice, the events which transpired during the first few days of the pouring forth of this persecuting fury. Why should we dwell on the anguish and torture inflicted, by scourging the flesh, till its power of endurance was exhausted; then stretching the mangled and swollen frames of these victims on the rough points of sea-shells, or upon the alternate heads and points of spears; then casting their gory bodies, while life yet remained, to the most voracious wild beasts? But these forms of torture, revolting and horrid as the bare mention of them may seem, were, in reality, among the mildest which their ingenuity exercised itself in applying to these unfondling, unresisting subjects.

One of these victims, a young man of unusual distinction and promise, named Germanicus, was particularly eminent, as a martyr. And though the proconsul—moved, it may be, by his youth, his noble family, and lofty bearing,—strode earnestly to persuade him to have compassion upon himself, and, by complying with the idolatrous practices required of him, save himself from the tortures and cruel death which otherwise awaited him, he hesitated not, but even irritated the wild beast which was let forth against him. Upon this "glorious death," as subsequent historians denominated it, the whole multitude, amazed at his courage, and at the fortitude of the whole race against whom this persecuting rage was directed, began with one voice, to call for the aged patriarch, as a more distinguished victim than those who had already suffered. He had not amid these scenes, presumptuously courted persecution and danger, nor did he timidly shrink from it. By the warm persuasions of his friends, he was at first induced to retire before the furious storm. But now, that the public voice thus called for him by name, and the officers came to arrest him, though a further opportunity of escape was open to him, he nobly rejected it, saying, with the spirit of willing self-sacrifice, "The will of the Lord be done." With a benevolence worthy of the disciple of him who prayed for his murderers in death, he ordered suitable refreshments to be set before those who came to arrest him. Then, when he had offered up a humble prayer,—remembering in it, with minute particularity, all that had been connected with him,—breathed forth with such fervor and humility as melted the iron-hearted soldiers who had seized him, they led him to the city. But who are these, in a chariot of state, that come to meet the venerable prisoner by the way? They are no less personages than Herod the Irenarch, or head officer of the police, with his father Nicetes. They persuade him to take his seat by their side, and with insinuating deference to his gray hairs, they strive to win him from his steadfastness of purpose. "What great harm can there be in addressing divine honors to Caesar, and offering, at least, one grain of incense upon the idol's altar?" At first he remained silent, and they, encouraged, renewed their solicitations. Perceiving their misconception of his feelings, with great dignity and calmness, but so firmly as utterly annihilated their hopes of success, he answered, "I shall never do what you advise me." Then they turned their flattery to the coarsest abuse, and thrust him from their car with inhuman violence. Injured by the fall, he bore the indignity with uncomplaining meekness, and, fast as the tottering steps of age would bear him, he hastened to the stadium. The proconsul was already there. To the question, "Who art thou?" he fearlessly replied, "I am Polycarp." The renewed attempts of this vice-regent of Rome, to induce the venerable man to swear by Cesar, or perform some other act, incompatible with the sacred dictates of his conscience, he steadily resisted.

"Revile Christ, and swear; then will I dismiss you," said the proconsul.

Polycarp replied, "Eighty and six years have I served him, and he never did me wrong; how, then, can I now blaspheme my king that has saved me?"

The governor still continuing to urge him to swear by the genius of Cesar, Polycarp said, "Hear my free confession: I AM A CHRISTIAN; and if you would know what Christianity is, grant me a day and listen to me."

The proconsul said, "I have wild beasts at hand; I will cast you to them, unless you change your mind."

He answered, "Call them; for we have no reason to change from the better to the worse, but it is good to turn from wickedness to virtue."

Again he urged him. "I will cause you to be consumed by fire, should you despise the beasts, and not change your mind."

Polycarp answered, "You threaten fire, that burns for a moment, and is then put out; but you consider not the coming judgment, and the fire of eternal punishment, reserved for the wicked."

The governor, astonished at his confidence,—that he not only refused to retract, but continued undismayed, his countenance brightening with joy,—sent forth the herald to proclaim in the middle of the stadium, "Polycarp confesses himself a Christian." This was equivalent to pronouncing the sentence of death against him; and that bloodthirsty populace, idolaters and Jews, with united vociferation, cried out, "This is the teacher of Asia, the father of Christians, who causes our gods to be forgotten, teaching the multitude neither to sacrifice nor worship them."

"Burn him alive!" "Burn him alive!" was now shouted and re-echoed through the throng. Fuel was collected from every side, with surprising avidity; their victim stood bound before them. He required no fastening to the stake, but calmly said, "He who now gives me strength, will enable me to remain unmoved, even upon the pile."

Then breathing forth an humble prayer, more full of lofty virtue and true piety than heathen philosophy ever conceived,—in which, be it remembered, his privilege of bearing witness, in this martyr death, for the truth of the religion of his Lord, was distinctly and gratefully recognised,—he was made to suffer the cruel punishment prepared for him. His brethren and fellow-disciples then gathered up his bones, and deposited them in an appropriate sepulchre.—*Christian Review.*

PHILOSOPHY OF THE SCRIPTURES.

"The philosophy of the Scriptures is at once sublime and simple. It satisfies the highest aspirations of the highest minds, and it falls within the comprehension of the humblest inquirer, who honestly seeks to understand it. It embraces the material universe, with its glorious and complicated system of

'planets, suns, and adamantine spheres; Wheeling unshaken through the void immensity; the moral world, where the ruling spirits of good and evil carry on a perpetual warfare, with alternate and apparently unequal advantage;—the great problems that have attracted, exercised, and defied the severest study of generation after generation:—it embraces them both with unshaking grasp, and solves them with a single word. It carries home the sublime truth to the simple heart of the common believer, with a clearness of conviction, that Socrates and Cicero in their happiest hours of inspiration never knew.—This word of power that solves these mighty and momentous problems, that carries home this cheering conviction to the believing heart,—need I say to you, gentlemen,—is God!"

"When from the merely spontaneous exercise of our intellectual and physical powers, we first turn the mind inward to reflection upon its own nature, and outward to an inquiring contemplation of the objects around us, we find ourselves part and parcel of a vast system. We ask, with intense curiosity, with agonizing interest, 'What am I? Whence came I? What means this glorious panorama of ocean, air, and earth, that I see around me,—these splendid orbs that illuminate the day and night,—these lesser lights that twinkle and burn around them,—the seasons with their ever-changing round? Who can tell me the secret of the being and working of this wondrous machinery? Did necessity fix it firmly as it is, from all eternity? Has accident thrown it together, to remain till some other accident shall reduce it to nothing, or did some master-workman adapt it, with intelligent design, to some great and good end? If so, what means this dismal shade of evil that overshadows with its dim eclipse so large a portion of this good and fair creation? What relation do I bear individually to the grand whole? Am I a mere ripple on the boundless ocean of being, swelling into life for a moment, and then subsiding for ever, or is this curiously compacted frame the abode of a substantial, immortal mind, destined to exist hereafter through countless ages of happiness or misery?"

"The greatest and wisest men, of all ages and countries, have undertaken to answer these questions in various ways, but generally with slender success. One tells us that the origin of all things is in water, another that it is in fire; a third places it in the earth, and a fourth in the air.—Epicurus resolves the universe into primitive atoms, while Zeno fixes it firmly in the brazen bonds of necessity. In regard to the problem of the moral world opinions are equally various. In one system, fate is the supreme arbiter, and chance in another. Some acknowledge the existence of gods, but place them apart in some remote celestial sphere, where they live on, regardless of the stir and bustle of this lower world. A few, more wise than the rest, obtain some faint glimpse of the truth, of which, however, they avow that they need no certain assurance. All is doubt, uncertainty, error. There is no absurdity so great, says Cicero, that some distinguished philosopher has not made it the basis of his theory. The labors of modern inquirers have not been attended with better results. They have terminated in reviving successively, one after another, the exploded fancies of antiquity. One denies the existence of mind, and another that of matter, while a third doubts the reality of either. All,—I mean all whose researches have been conducted independently of Scripture,—deny the reality of moral distinctions, and reduce man to a level with the animals around him. Such are the noble and consolatory views which the wisdom of Europe proclaims within our own day, through the mouths of her ablest and most judicious apostles, as the last results of the labors of all preceding ages upon the great problem of God, man, and the universe."

"From this chaos of controversy, doubt, confusion, imposture and error, we turn to the Scriptures. Here we find ourselves at once in a new atmosphere. The very first sentence removes all difficulty. What do I say? The light breaks upon us before the sentence is finished. The first half-sentence settles at once and for ever the great problem of the universe. IN THE BEGINNING GOD. No metaphysics; no logic; no rhetoric; no tedious induction from particular facts; no labored demonstration *a priori* or *a posteriori*; no display of learning; no appeal to authority; but just the plain, simple, naked, unsophisticated truth: IN THE BEGINNING GOD!"

"With the utterance of this little word, an ocean of light and splendor bursts at once upon the universe, and penetrates its darkest recesses with living beams of hope and joy. Order, harmony, intelligent design for happiest ends, take the place of unintelligible chaos and wild confusion. A cheerful confidence in the wisdom and goodness of an all-wise and almighty Creator, is substituted for gloomy doubt and blank despair. Evil still remains, but how different is its character! In a universe of chance and fate, it is a blind, irresistible power, like the destiny of ancient fable: treading under its giant feet with remorseless fury, the fairest flowers of the natural and moral creation. 'In a godless universe,' says Madame de Staél, 'the fall of a sparrow would be a fit subject for endless and inconsolable sorrow.' With an almighty Father at the helm, evil, physical and moral, puts on the character of discipline. We cannot, it is true, penetrate the necessity of its existence, or the nature of the good which it is intended to effect. We are tempted at first to exclaim with the eloquent sophist of Geneva, 'Benevolent Being! where, then, is thy almighty power? I behold evil on the earth.' But what then? Does our limited intelligence comprehend the universe? Can the infant at

burgh, being too lazy, as you suppose, to prepare another for them there; and you felt it your duty, did you not, to call upon me to *reprove me* for such conduct?" "I did, Dr.; yet not exactly to reprove you, but to warn you against such conduct in future; as I consider it very improper if not very sinful."

"I thank you, John, and am willing to believe you my friend; and that you are sincere in what you have done."

"I am all you say, Dr., and more too."

"That I am ready to admit, John, yet must tell you that I am more than a little skeptical as to what you affirm respecting the sinfulness and impropriety of preaching a sermon a *second* time, when preached under circumstances such as mine yesterday was, *away from home*, and to a *new congregation*.

But skeptic as I am, and unable as I feel to believe exactly upon these points as you do, you now have it in your power, John, to convince me of another fact, if you will, namely, the propriety or impropriety of preaching *more than once the same sermon to the same people*. I feel, John, that that sermon was on an important and solemn subject, a subject eminently calculated, aided by the Spirit of God, to admonish and edify, not our church only, but every Christian society; and could not fail of meeting cordial response in every sanctified breast that listened to it."

"It was all you say, Dr. I never have heard a sermon I liked better. It was indeed a solemn and impressive sermon, a convincing and stirring discourse—just such a sermon as the church of God, in her present circumstances, requires; and, with all, it was so plain as that all could understand and remember it."

"Well, John, as to the *remembering* it, you have had an advantage above all others, inasmuch as you have heard it twice, and by your *remembering* or *forgetting* of this sermon you have it now in your power of convincing me of the propriety or impropriety of preaching the same sermon a *second* or *more times even at home*. Now, from the fact that you have heard it twice, and that but yesterday, I hope you are able to repeat, for the assistance of others and the edification of your own soul, the greater part of it, and the more especially so, since you say 'it was so plain and easy to be remembered.' The introduction to the sermon was neither lengthy nor far-fetched; you are able to tell me how I introduced it?"

After a good deal of shifting and changing of his position on his seat, he said,

"Well, no, Dr., I have pretty much forgotten the manner you introduced your subject."

"Well, John, you can not have forgotten the divisions of the discourse. There was nothing artificial about them! they arose naturally out of the text, and were such as every reflecting mind could not fail to see. What was the *first*?"

It, too, was lost in forgetfulness.

"Well, the *second*; what was it? Well, let us pass to the *third*; you can tell me it!"

Nor could one of them be produced!

"Well, John, you can not possibly have forgotten the *improvement* made of the subject. You very well remember, I doubt not, the many and various classes of characters therein addressed, and the many and important Christian duties inculcated. The improvement, John, was, of all the sermon, the most awful, solemn, and impressive part. If you can not surely have forgotten it!"

"It was, Dr., it was. It made a deep impression upon my mind, and I could see very well it did so on many others also; but, Dr., I have a bad memory, and am sorry to say, can repeat but little of the improvement either."

I waited some time for that "*little*," but found the improvement also was lost. I then said,

"Well, John, so far are you from convincing me of the *sinfulness* and *impropriety* of preaching a sermon a *second* time when I go *from home*, that you have convinced me of the *necessity* of performing a *new duty* I never thought of before, namely, the preaching of important sermons *twice* and *again at home*.

"When you go home, John, you had better reflect upon the *object* of your visit to me, and while you are doing that, I shall reflect whether it is not my *duty* to you to preach next Sabbath morning, a *third time*, the same sermon, with a view to assist you so treacherous memory."

I need not add that John retired, apparently suffering by most mortified feelings.

Where is that church in which is not to be found many such Johns? All cry *fy, fy*, at the repetition of a sermon, but try them as Johns were tried, and you will find that bad memories are the curse not of John alone. But how appalling the consideration of such a state of things. How discouraging to ministers, and how ruinous to immortal souls! How numerous, in every church, the "*way side*" hearers. J. G.

A PREACHER TO PLEASE THE PEOPLE.

A preacher to please the people must be in the first place, *very learned*. He must talk much about philosophy, science, literature, and quote a great deal from the ancient Latin and Greek authors, and give the original of verses of scripture. If he does not do this, many will not like him. There is especially Mr. Classical Scholar, who cannot bear to sit under any other kind of preaching. He is himself a good theologian, and does not expect to hear anything *new* from any one; but as he is a great lover of the classics he is always refreshed and edified when he can hear them quoted. It is therefore all important that "high words" and classic figures be used for his sake.

Secondly: he must have a *fine delivery*. What does it profit a man if he knows every thing, and cannot tell it in a pretty way. His *voice* must not be too masculine nor too feminine, too harsh nor too soft, too loud nor too low, but it ought to be a just medium between *all extremes*. If his words do not flow out as smooth as oil and as sweet as honey, Mr. Delicate-ear is sure to be offended. He ought, therefore, to pay great attention to the proper modulation of his voice, and, if possible, blend the dignity of the human voice with the sweet and thrilling notes of the nightingale.

His *gestures*, too, must be polite and graceful. They should not be too violent nor too tame, too frequent nor too seldom, but ought to partake somewhat of the theatrical, which pleases the people so well. In short, he should imitate Do-

moschines and Cicero, those great models of eloquence; for the nearer he can approach to these perfect patterns of heathen oratory the better.

Thirdly: he must have *personal beauty*. Bless me, there are the ladies, and especially the Miss Handsones, who would faint to see a homely man in the pulpit! His face ought to be rather round and full—his skin white and fair—his hair auburn and well trimmed and brushed up—his eyes black or blue—his nose and mouth a little less than common, and rather delicate—he should have but little beard, and that should be well shaved—his arms should be slender, and his hands and fingers fair and delicate—he should always wear new black clothes, made by the best tailors, and neatly fitted—and above all, he should have a white handkerchief in the pulpit.

Fourthly: he must be *polite* and *attractive* in his manners, and ought to spend at least half of his time in promenading the streets, and "nod and scrape" to every person that comes within a hundred yards of him. When he walks the streets, however, he should be careful to have his boots well blackened, and to appear neat and trim as though just out of a band-box. If Miss Love-to-be-seen happens to be looking out of the 2d or 3d story window, and he passes without seeing and speaking to her, she is sure to be highly offended, and will not go to hear him for a year. How can his people become acquainted with him, or love him if he neglects these necessary and highly important matters?

Fifthly: he must preach such things as the dear people love to hear—he must "prophecy smooth things." How can a congregation bear to be always reminded of their sins, as though they were the worst kind of people? They know well enough, that God commanded Isaiah to "cry aloud and spare not; to lift up his voice like a trumpet, and show the people their sins, and the house of Jacob their transgressions;" but this referred to the old and wicked Jews! Now if a preacher always tells the people about the evils of Sabbath-breaking, drunkenness, gambling, swearing, the ball-room, and other things, he is sure to get their ill will. He ought never to talk about "the wrath of God," the sinner's awful death, or "the worm that never dies, and the flames that are never quenched," in the eternal world. He ought never to imitate Paul, by reasoning of "righteousness, temperance, and judgment to come." These are harsh things, and do not please the people. His sermons ought to be full of flowers, and stars, and rainbows and such pretty things.

Sixthly: he must be very benevolent; give to every one that asks him, and to every good institution; but must not receive a cent for his labors. There is Mr. Miser and Mr. Lovegold who despise any man who will take pay for his labors, although they are careful to receive all they can, and keep all they have got. They live on sordid dust, and worship mammon; and they think, surely a preacher, who worships God, can live on the air. Their souls are rusted over with gilded dirt, and when they die, they would rather their spirits should be caged up in a money chest than received into heaven, where there is no gold. What would they do in heaven? Ah! If the blue concave above us were a vast money chest, and all the stars guineas, they would like to be there; and then they would be jealous, lest some one else should share part of it. If you, Messrs. Editors, can furnish such preachers, you will be sure to please the people.

ABNER KNEELAND.—This notorious individual has at length been compelled by poverty to leave Boston. The way of the transgressor is hard! The Trumpet and Magazine, a Universalist paper, thus notices the departure of its co-laborer in the cause of infidelity:

Poor Abner Kneeland (we pity him from our soul) has been obliged at last to leave Boston and seek a home somewhere else. He left Boston weeks before last, on his way to the far west. Many who countenanced and supported him when he removed to this city, went away and left him to his fate. His congregation at Summer street dwindled to nothing. In assigning his reasons for leaving the city, he says, in the Investigator:

"I found by remaining longer that I should not only consume what little I had, but should be under the necessity of consuming that which properly belongs to others. Hence I thought if I must go, I had better go while I had some thing to go with, and should be able to do some thing for my family when away, than to wait till all was expended so as to have nothing to go with, and at the same time be too old to help either myself or family any where else."

Since writing the above, we have seen the *Valedictory Address* of Abner Kneeland to the First Society of Free Inquirers in Boston, published in a handbill. We give the last two paragraphs of the Address. It seems Mr. Kneeland recommends his sceptical followers, if they cannot maintain a meeting of their own, to disperse themselves among the Unitarian congregations of the city, who, he declares, "are nothing more than a fashionable kind of Deists."

"But it may be said, we must have some meeting for our families to go to, or else our children will run wild. Well, if you must, your lectures can be kept up as cheap as you can attend any other meeting. Or if you cannot do this, why, then, just go to some Unitarian meeting, for the sake of being in the fashion. The Unitarians are nothing more than a fashionable kind of Deists, believing perhaps more in 'the god of the statute,' than in any other God, distinct from nature; but they have but very little to say in their preaching about heaven or hell, God or devil, in any way that any body can tell what they mean by the terms; while they deliver many, as I am told, very good moral lectures. Should they advance any speculative notions at any time, this you can point out to your children on your return, so as to prevent any deleterious effects. And let your children understand, and let the world as well as the minister know, that you do not believe in such dogmas; that you go with your children to meeting only for the sake of the exercise, and to teach them good manners, as well as to hear good morals, and not for the sake of any doctrine that is taught. To teach your children doctrine, go with them into the country; take them into the fields and the gardens; show them the growth of vegetation, and let them see the little lambs frolic and play.

Secondly: he must have a *fine delivery*. What does it profit a man if he knows every thing, and cannot tell it in a pretty way. His *voice* must not be too masculine nor too feminine, too harsh nor too soft, too loud nor too low, but it ought to be a just medium between *all extremes*. If his words do not flow out as smooth as oil and as sweet as honey, Mr. Delicate-ear is sure to be offended. He ought, therefore, to pay great attention to the proper modulation of his voice, and, if possible, blend the dignity of the human voice with the sweet and thrilling notes of the nightingale.

His *gestures*, too, must be polite and graceful.

They should not be too violent nor too tame, too frequent nor too seldom, but ought to partake somewhat of the theatrical, which pleases the people so well. In short, he should imitate Do-

"Brethren and friends, farewell! Accept this as my valedictory address. Improve upon all the truth I have taught you, and profit by all the good advice I have given you. And whatever of imperfection may be discovered, either in word or deed, that is submitted to your better judgment with a view to further improvement. Again I say, farewell. ABNER KNEELAND."

WHO ARE CHRIST'S?—"They only are Christ's who have crucified the flesh, with the affections and lusts." Whilst then we repose with perfect confidence and humble gratitude on the merits of our blessed Saviour, the Paschal Lamb slain for our transgressions, the vicarious sacrifice appointed for guilty men from the foundation of the world; whilst we know and confess that his blood alone can blot out the larger catalogue of our sins; whilst we feel assured that all the good men that ever lived are not of themselves sufficient to save a single soul from destruction; let us show that we cherish a grateful remembrance of the benefits which Christ has conferred upon us, by striving upon all occasions, and under all circumstances, to obey the precepts of His most holy gospel, and to imitate (as far as the frailty of our imperfect nature will allow us to imitate) his pure and spotless example.

Thus shall we be justified by faith, if that faith be productive of a life of holiness. And thus when we shall be summoned, as we soon must be, from this world to another; when we shall be called on to render an account of the deeds done in the body; then may we indulge the humble, but well founded hope, that when we go hence we shall, through the merits and intercession of our Redeemer, receive complete remission of all our sins, and that our Almighty Judge will accept the all-sufficient ransom paid on our behalf, and thus consistently with his infinite justice, find room for infinite mercy.—*Christ. Remembrancer.*

He that soweth plenteously shall reap plenteously.

"Why, neighbor Simple," said Mr. Fairlight, one bright July morning, when Mr. Simple was mowing in a lot, where the grass stood so thinly, that the spires looked lonesome; "why, neighbor Simple, you had a fine lot here, with a strong soil, but your blades of grass are so far apart, that they might grow into hoop-poles and not crowd each other." "Yes," said Mr. Simple, "I've been thinking I was almost a fool, for I ought to have sown a bushel of good hay-seed upon this piece, but the truth is, I bought only a peck, and so I scattered it about so much the thinner, and now I see I've lost a ton or two of hay by it." "Well," said Mr. Fairlight, "don't you think, you was about as near being a fool, when you voted, last town-meeting, against granting any more school money for sowing the seeds of knowledge in the minds of the children,—as when you scattered a peck of hay-seed, when you ought to have sown a bushel?" Now, remember, neighbor Simple, what I tell you;—next year, wherever there is not grass in this lot, there'll be weeds.—*Boston Common Sch. Jour.*

REVIVAL IN CHICAGO.—A lady writing from Chicago, to her mother in this village, (Concord) mentions a very powerful Revival there. "From 150 to two hundred are hopefully converted in three societies; Presbyterian, Methodist, and Baptist. The great work is still going on.—There have been revivals in many places around us."—*Ch. Panoply.*

An interesting revival has prevailed at Bothany, N. Y., since the 1st of January. Many have been converted to God, and a goodly number added to the Baptist church.

COMMUNICATIONS.

For the Christian Secretary.

MR. EDITOR.—A few weeks since I was the witness of a scene, which left upon my mind an impression that will not easily efface. With several friends I had assembled upon a wharf in one of our large cities to witness the departure of a ship which was to bear, from their homes and native land, five of that esteemed number who have sacrificed the enjoyments of civilized society for the purpose of preaching among the Gentiles the unsearchable riches of Christ. It was, as on such occasions usually are to the Christian, a season of no ordinary interest, and well calculated to move the deepest sympathies of our nature.

Two of the number came from a neighboring State—had passed through the painful struggle of bidding parents, brothers and sisters, and all their relatives a long farewell, and the deep wounds which had been thus made, if not healed had lost the acuteness of their pain. They had now to part with only a few acquaintances and their beloved country, which to hearts accustomed to command daily to God "those who go down to the sea in ships and do business upon the great waters." But how rare a thing it is, that they are remembered in public prayers. Many pray for the Indian, the Negro and the heathen, but who prays for the Sailor?

The sails were unfurled—the rough voice of the pilot was heard commanding the hawsers to be cast off—and the ship moved proudly from the shore. At this time, amid the confusion and hurry of the crew, I saw one of the missionaries whose whole appearance was manly and noble look off upon the wide expanse of waters before him, and heard him distinctly repeat the expressive words,

"Bear me on thou restless ocean."

For a moment I stood lost in contemplation, insensible to all that was passing beyond the narrow limits of my own bosom. But I was quickly aroused from my insensibility, by a noise which was not in harmony with the solemnity of the scene upon which my attention was fastened.

I turned my eyes in the direction from whence it came, and saw one awkwardly running toward the spot where we stood. Having a short time before heard the captain inquiring for one of his men, I concluded at once this must be the one; as he indicated by his signs that he wished the vessel to stop for him. He was a young man whose features were regular and rather prepossessing; but he was so intoxicated that had he not been caught by some standing upon the edge of the wharf, he would have plunged headlong into the water and probably have perished.

The captain of the ship saw his approach and sent two of his men in a small boat to take him on board. But like some broken machinery which will hold together, in motion, when it would instantly fall apart if stopped, he, though he managed to sustain the centre of gravity while running, was unable to stand or sit when still. He was therefore laid into the bottom of the boat and taken along side the vessel. I was somewhat anxious to know how he would get on board, as the sides of the ship were high, and the means for climbing not well suited to one in his condition. But soon I was released from my anxiety. Those on deck let down a rope, which was fastened around the body of the sailor below the arms, and he was hoisted on board almost as helpless as any article of freight. How unlike, thought I, are the characters who are thus brought together, to spend some five or six months in the same vessel. How striking the contrast between one who yields obedience to the highest dictates of his nature, and acts under the influence of our holy religion, and one who is a slave to his appetite, or controll'd entirely by his passions. The former how exalted; the latter how degraded!

The effect of the whole scene upon my mind was overwhelming. I made some inquiries respecting the sailor, of the gentleman who had been sent in pursuit of him, and learned that he found him in a mean house kept by one of that class of men whom the sailors very appropriately call "land sharks." Here he had spent all his advance money in yielding to the temptations which had been presented, by one of those who for the love of gain, can consent to rob men of that which distinguishes him from the brute. It is in places similar to this that so many seamen are ruined; and against the keepers of such houses should the arm of the law, and the omnipotence of public opinion be raised. We may censure the sailor for his want of firmness in resisting temptation, but did we consider the circumstances in which he is placed, the force of our censure would be spent upon those who so adapt the temptation to these circumstances, that human nature, frail as it is, has hardly the power to resist. The sailor though guilty is deserving of our sympathies, our compassion, our prayers.

The above mentioned events, though painful at the time, were not destitute of a beneficial influence. Whenever I commend that pious band of missionaries, now on the bosom of the deep, to God, I think of the crew who sail with them. Probably since that day I have felt more and prayed more for seamen than in all my life before. And in my reflections upon this subject I am convinced that this useful class of our citizens is unmercifully neglected in our efforts and prayers. We find occasionally a Christian, who has a child or some near relative at sea, not forgetting to command daily to God "those who go down to the sea in ships and do business upon the great waters." But how rare a thing it is, that they are remembered in public prayers. Many pray for the Indian, the Negro and the heathen, but who prays for the Sailor?

W. H.

We have received the following interesting communications from Bro. Doolittle of Ireland, West-Springfield, Mass.

Ireland, April 18th, 1839.

DEAR BROTHER.—At your request I send you a brief account of a revival of religion in this place. Previous to its commencement we as a church observed a day of prayer and fasting. The season was one of interest and profit. Soon after appointments for lectures and social meetings were increased to nearly every evening in the week. Prayer, and exhortation connected with preaching was blessed of God, and sinners were healed of the malady of sin. On account of the feeble state of my health I have been unable to perform the whole amount of pastoral labor which has been imperiously demanded. I have been permitted, however, to "visit from house to house," to admonish the unconcerned, to reprove the trifler and to direct the serious inquirer to the "Living Fountain." Between thirty and forty in the judgment of charity, have met with a rational change of heart. Much more probably would have been accomplished with the employment of suitable instrumentalities. I sought for aid from myself and other Brethren in the ministry, but in vain. We expect the work will still progress. Some of our number are much in prayer for its continuance and some are still inquiring. I have had the solemn yet delightful privilege of immersing six joyful converts. A considerable number expect to follow their Lord into the liquid grave next Lord's day. Our congregations are large, and religion among us has assumed her "beautiful garments."

I have been somewhat specific, knowing the personal interest you take in the welfare of this church.

I take the liberty to send you a letter from my brother in the ministry at Sing-Sing, N. Y. Also extracts

THE CHRISTIAN SECRETARY.

are sure to obtain—there is no danger of disappointment—we shall obtain the kingdom of God—we shall have all the riches and blessings of this kingdom—we shall be children of God, and heirs to an heavenly inheritance—and what more can we desire? If the kingdom of heaven is obtained, what matters it, whether we are rich or poor, honored, or despised, in this world? But "all these things will be added." Here is a promise of temporal blessing—we may not be rich, but we shall be content with such things as we have. Our names may not be enrolled on the records of fame—but will it not suffice us to have an evidence that they are written in Lamb's Book of Life? We may take no delight in the vain amusements that charm the giddy throng around us; but we shall enjoy those pure and holy pleasures which are found at God's right hand, and which will brighten and strengthen forever and ever—O! reader whoever thou art, and whatever thy condition in life, let me entreat you to listen to the precepts of the Saviour,—receive his kind instructions and "SEEK FIRST THE KINGDOM OF GOD."

J. B.

CHRISTIAN SECRETARY.

W HARTFORD, MAY 3, 1839.

THE WORK OF THE SPIRIT IN CONVERSION.—It is surprising how much this subject is mystified by the perverted ingenuity of some speculating men. The doctrine of the Scriptures is certainly sufficiently plain with regard to the fact, that it is "the Spirit which quickeneth." They represent the Christian as "born of God,"—as "born of the Spirit," and distinctly refer all the gifts and graces of practical Christianity, such as love, joy, peace, faith, patience and charity, to the spirit as their source. The mode of the fact they represent as a mystery; all the questions and speculations which may be raised with reference to it, or its relations to other facts, they pass over as "vain philosophy." Why then do we deny it, or subject it to modification, or confound it with other things, or obscure it by philosophical mystification? Why not be willing to give God all the glory of our conversion,—to say, not as a matter of courtesy (how absurd such an idea with reference to God!) but as matter of heartfelt sincerity: "By the grace of God I am what I am,"—and to feel "that he who hath begun a good work in us will carry it on until the day of Christ?"

We have been led to make these remarks, from noticing the following distinctions and definitions in "The Chronicle of the Church," an Episcopal paper

published in New Haven. In reference to this subject (*Regeneration*) there are three opinions. One class of men hold that spiritual regeneration is the act of God alone, the sinner himself being passive, and taking no part in the transaction. With such, the new birth, regeneration by the Spirit, or the renewing of the Holy Ghost, is a sudden, instantaneous act, and in all ordinary cases, the person must be able to specify the precise time—the day and the hour when the change took place. Another class holds, that spiritual regeneration is the act of man alone—that the only part performed by God, is the simple presentation of truth to the mind, by the common and ordinary means. With such conversion is simply a resolution to reform; and of course the man taking the resolution can tell when it was taken. A third opinion is the means between these two, according to which conversion is the act both of man and his Maker—the joint effects of his Spirit working together with our spirit. Upon this supposition conversion may be an instantaneous act, though it is by no means necessary, and not ordinarily to be expected. The last of the foregoing opinions is that held by the Church (the Episcopal church) and taught by the majority of her clergy.—

Here, we beg permission to ask, is this a scriptural definition of regeneration? "Conversion" regeneration the writer means, "is the act both of man and his Maker." Which then precedes the other? Which exerts the greatest, or the predominating influence? Or, are they contemporaneous;—is their influence equal; and are both to be regarded as adequate and immediate causes of conversion? "It is the spirit that quickeneth." "And you hath he quickened who were dead in trespasses and sins." "Ye are new creatures," Greek, a new creation, "in Christ Jesus."—

"God who is rich in mercy, even for the love where with he loved us, hath quickened us together with Christ." "No man cometh unto me except the Father who hath sent me draw him." Here is nothing but God, God's grace, and God's Spirit. Not a syllable with reference to the act of man! But this involves a difficulty. Well, what of that? The difficulty is in our minds, not in the subject. And we can only solve the difficulty—or rather nullify it, by submitting to the revelation of God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whether it goeth; so is every one that is born of the Spirit." To say that this is the conjoint act of God and man seems a sort of philosophical absurdity, and such an absurdity as never entered into the minds of the Apostles. But does not the writer quoted confound regeneration, or "being born of the Spirit," with conversion, a turning from sin to God, from vice to virtue? This of course must to some extent be the act of the creature, for it is, to repent, to reform, to obey. Previous to this he is inactive, that is "dead in trespasses and sins; but God's quickening influence arouses him—vivifies his moral nature, and gives him a disposition to act. In this divine change, his whole nature is consulted, and he is not, properly speaking, *passive*;—in fact he cannot be so; for the supposition involves a contradiction in terms.

Further, we ought never to regard regeneration as a single, or insulated fact. It is one of a series of facts, intimately and indeed indissolubly combined. Man is a free agent, and bound to believe the truth; this is one fact. God changes the heart by means of the truth;—this is another fact. When the sinner feels the sacred impulse from above, he must yield to

it, cherish it, and act upon it; this is a third fact.—Now these and other facts form a chain, which cannot be broken in nature, and which ought not to be broken in speculation. Here, God is supreme, and changes the heart. The sinner is dependent, and yields to the sacred impulse. God is the giver, man the recipient. God is the agent, man the subject. And there must be harmony here, even if we, with our purblind philosophy, may not see it. Angels see it; the spirits of just men made perfect see it; and if we do not, it is because our eyes are dim, or covered with a veil.

As to the idea that we must necessarily know the *time* of our regeneration, if it is the work of God, we believe no intelligent body of Christians cherishes any such dogma. That a Christian should generally be able to tell something as to the time and manner of his conversion, few will deny. The nature of the case demands it. But to make an exact specification of the day, the hour, or the moment of regeneration, a condition of church fellowship, seems to us improper and absurd. But we are yet to learn that any body of Christians insists upon this. Congregationalists do not; Methodists do not. Baptists do not. It is enough for them to know, that God has changed the heart, and that this change has been indicated by corresponding conduct.

INSTALLATION.—Brother Nathan Stetson was publicly recognized as pastor of the Baptist church in Hanover, Mass., on Thursday, April 18th. Sermon by Br. W. Burlingame, of Hingham.

Rev. Flavel Shurtleff has received and accepted an invitation to take the pastoral charge of the Baptist church in Hanson, Mass.

A new Seminary was opened at Irwinton, Ala., on the 8th ult., called the Irwinton Literary Institution. Rev. O. T. Hammond, Principal, and Rev. Jeremiah Chaplin, Jr., Professor of Ancient Languages.

MEETINGS IN PHILADELPHIA.—We understand from some brethren who have returned from the Annuaries of our benevolent Institutions in Philadelphia, that they were uncommonly interesting. An excellent spirit was manifested, especially at the meeting of the Board of Foreign Missions. We shall probably be able next week to give a detailed account of the meetings. In the mean time we publish the following brief abstract of the Report of the Board of Foreign Missions.

Missions, &c., of the American Baptist Board of Foreign Missions.

ABSTRACT OF THE 25TH ANNUAL REPORT,

Missions have been established by the Board, among twelve of the Indian tribes, in France, Germany, and Greece; in Liberia, among the Bassas; in Burma, among the Burmans, Karen, and Peguans; in Arracan, Siam, and China; and among the Asames and Khamis, or Shyans, and the Toloogos;—Total twenty five.

Connected with these missions, are sixty six stations, including twenty nine out-stations. Fifteen stations are among the Indian tribes, sixteen in Europe, two in Africa, and thirty three in Asia. One mission, the Omaha, is suspended, and several stations, including those among the Cherokees, are temporarily vacated, or transferred.

The number of *missionaries and assistants*, is one hundred and six, forty three of whom are preachers, five preachers and printers, one a printer, three school teachers, one a farmer, and fifty three female assistants. Of native preachers and assistants there are 65. Total, 191, viz.

Miss. and as.	Nat. prs. and as.
In the Indian missions, 33	10
"missions in Europe, 8	16
"missions in W. Africa, 5	
"missions in Asia, 55	56
106	85

Three preachers, nine assistants, and fifteen native assistants, have entered the service of the Board during the past year; one preacher, two female assistants, and one native assistant, have retired from their connection: one female assistant missionary has died.

The number of *churches* is forty five, embracing about 2000 members; and of *baptisms* reported during the year, 570.

There are sixty eight schools (reported,) containing from 1200 to 1500 pupils.

Printing has been executed in fourteen languages, amounting in the years 1836 and 1837 to 34,000 (00) pp. Two founts of type and printing press have been added to the printing department in Siam, and a fount of type prepared for printing, in Shyan.—Other founts are in course of preparation.

The receipts of the Board during the year ending April 15, 1839, were \$88,240 73, and the expenditures for the same period, \$110,190 74;—deficiency of receipts \$21,950 01. On the other hand, the receipts compared with those of the previous year, have increased by about \$25,000, and the comparative deficiency decreased by \$21,000. A similar advance for the year to come, would enable the Board to fulfil their existing engagements, and to carry forward their operations as in former years. Shall the advance be made? That it can be made, none will question. The churches are not impoverished, and every right effort and sacrifice imparts new power. That it ought to be made, is equally certain. The time is not come to restrict our operations. The work is only begun; the laborers are few. From almost every mission the cry is, "Help; and helpers are waiting to be sent. Let fervent, unceasing prayer ascend to God; and let prayer lead to effort, earnest, united, determined effort, that the treasury of the Lord may be full.

RECOGNITION OF A CHURCH.

On Sabbath evening last, the brethren who were constituted into a church, agreeably to the report of a council, composed of pastors and delegates from all the churches in this city, and others in the vicinity, were publicly recognized as such in the meeting-house of the Baptist Church in Baldwin Place, taking the name of the First Free Baptist Church in Boston.

After singing and the reading of the doings of the council, by the clerk, select portions of Scripture were read by Rev. Mr. Hervey, of East Cambridge; Prayer by Rev. Mr. Tingley, of West Cambridge; Sermon by Rev. Mr. Colver, who is at present laboring with the church; Prayer by Rev. Mr. Nott, pastor of the church in Federal-street; Fellowship of the Churches, by Rev. Mr. Parker, of Cambridgeport; Address to the Church by Rev. Mr. Neale, of the First church; Prayer by Rev. Mr. Driver, of South Baptist Church; Benediction by Rev. Mr. Black, pastor of the Belknap Street Church.

This is the second church of our denomination which has been formed in this city within a few weeks. Truly we have cause of devout gratitude to God, for the enlargement of our beloved Zion. We have been called to lengthen our cords and strengthen our stakes. In this, the heart of every true Christian must rejoice. Our brethren in the south part of the city, are going on prosperously, having a large congregation and Sabbath-school, and the church now recognized, which at presents meets in Congress Hall, has been troubled to obtain a place of worship sufficiently spacious to accommodate all who were desirous to meet with them.

The number of members reported at its recognition was 89. One desire of the brethren who have thus united was, to sustain a free church, where all the seats might be equally open to all. Their object is highly commendable, and worthy the disciples of Him who preached the gospel to the poor, and appealed to this fact as an evidence of his Messiahship. They go from the churches to which they formerly belonged in the kindest spirit, and followed by their best wishes and prayers. They go not to become rivals, but co-workers and fellow helpers in the faith and fellowship of the gospel. They occupy the same field, though a different portion, and we cordially wish them all the prosperity which they desire. May they enjoy richly the influence of the Divine Spirit,—be increased in all gifts and graces, and in numbers, and exemplary in the highest degree, the pure, peaceable, gentle, spirit of the gospel.

As another indication of the prosperity of our denomination in this city, we learn that the North Church, which formerly worshipped in Hanover Avenue, after a short suspension of their meetings, have commenced in the Wells School House, corner of Blossom and McLean streets, in the west part of the city, where divine service is regularly attended by full assemblies. A Baptist interest seems to be needed in that quarter, and we wish our brethren there abundant success. All which is needed is the blessing of God on their faithful endeavors.—*Christian Watchman.*

CONNECTICUT LEGISLATURE.

The two Houses of the Legislature assembled in their respective chambers in the State House, on Wednesday morning at 10 o'clock. The House of Representatives was called to order by Mr. Hubbard, of Glastenbury. The House then proceeded to ballot for Speaker and upon the first ballot, WILLIAM W. BOARDMAN, Esq., of New Haven, was elected. The whole number of votes was 106, of which, Mr. B. received 109.

Mr. Boardman took the chair with a brief address, and the House proceeded to ballot for Clerks, whereupon ABRAHAM CATLIN, of Harwinton, and ROGER H. MILLS, of Norfolk, were elected.

The Senate was organized by appointing JOHN A. ROCKWELL, Esq. of Norwich, President pro tem. and NELSON BREWSTER, Esq. of Goshen, Clerk.

W. P. Chamberlin was appointed door keeper, and E. Bigelow and H. F. Gardner, Messengers of the House; John Belcher door keeper, and C. Adams and Ansel Humphrey Messengers of the Senate.

Committee on Credentials.—Messrs. Strong, Mills, of Norfolk, and Smith, of Middletown.

Committee on Canvassing.—Huntington, Bacon, Carrier, Blakeman, Simmons, Warner, Shipman, and Hyde.

Committee on Rules of House.—Dutton, Barnard and Waldo.

On Contested Elections.—Foster, Clark, and Bearisley.

Memorial of D. R. Williams, of Prospect, shewing that he was elected Representative for Prospect town instead of A. Payne, and asking for his seat.

On motion it was referred to Committee on contested elections.

The two Houses convened in the Representatives chamber at 12 o'clock, when the oath of office was administered to the Governor by Chief Justice Williams, and His Excellency, in person, proceeded to deliver his message to the Legislature.

As most of our readers will probably have access to political papers containing the message, we do not think it expedient to fill our columns with it.

To the Ministers of the Baptist Churches, and the Superintendents of their Sabbath Schools in Conn.

DEAR FRIENDS.—You are respectfully requested to forward to the subscriber by Mail, as soon as possible the statistics of your Sabbath Schools—which will embrace: 1. The number of Sabbath Schools under your care. 2. The number of Superintendents. 3. The number of Teachers and Classes. 4. The number of Scholars. 5. The number of Volumes in your Libraries. 6. Whether your Schools have been continued through the year. 7. The number of Bible Classes and the number of Scholars in them. 8. The number of Sabbath School Periodicals or Publications taken by the members of your Schools. 9. The number of Teachers and Scholars who have professed religion within the past year. 10. Whether you have a Teachers' meeting. 11. Have the kindness to give any general information in regard to your Schools, Scholars, or any interesting facts showing the utility of Sabbath School instruction which you may have in your possession. Will the Pastors of those Churches which have been blest with Revivals of Religion have the kindness to respond to the 11th item.

Respected Friends, by an immediate compliance with the above, you will confer a favor on our common cause, And much oblige
Your humble fellow laborer,
B. COOK, Jr.
Sec. C. B. S. S.

Willimantic, April 29, 1839.

JAMAICA.

The following are the documents respecting the state of the West India Islands, to which we referred in our paper of last week.

From a letter of Rev. D. S. Ingraham.

[American Missionary.]

Kingston, Jan. 17th. 1839.

Dear Brother Benedict.—I have travelled about the Island considerably, and I think I can say with truth that the people are generally at work where they are offered fair wages. I have never heard the people ask for more than what their masters used to hire them for. The people were often hired for 50 cents, generally 37 1/2 per day, and they now are generally satisfied with 25 cents per day, where no charge is made for their houses and grounds. But many of the proprietors after receiving 37 1/2 cents per day for their people, now turn round and offer 12 1/2, and some even 9 cents per day.

We see one glorious effect of freedom in this Isle; it has created great, and I may say, universal desire for religious knowledge. Yesterday I had 90 scholars in my schools, and besides these, I have some 90 more in the evening and Sabbath schools: some are very young and some very old. Not long since a poor old man came to me from the mountains, and said he wanted to get a book of me and "learn two words, if no more before me die." But a short time since a man came more than twenty miles to beg me to send some one there to teach their children and tell them "de good word." I finally went to the place, and found hundreds almost as destitute as they could be, having no kind of school or any gospel nearer than 6 or 8 miles. They begged with eloquence, I assure you, and they seemed to see and feel their real condition; they offered to do anything they could to get a minister, and at once bought six acres of land at \$30 per acre, and said "now, minister, say de word and tell what timber you want and we no stop till it all be ready." They will bring it a great dis-

tance, and all on their heads. And again, but last Saturday three men came to me from the mountains, about 16 or 18 miles distant, and plead for me to go and see their destitute condition, and I could not get rid of them till I had promised to go and see them. They said, "We have a shingled chapel now, and if Massa wants, we will buy a new house which has just been built at our place." I could give places to a dozen good teachers before night, and may the Lord speedily send them. The state of the Island is peaceful and quiet, except the manners of some masters, who can be suited with nothing but slavery. This "pay-system" is "awful" to such, and they are ready to cry out, "The Island is ruined." "It's brightest star is eclipsed," "The people are off than when slaves," &c. But I have not yet found any who are willing to return to their former

conduct.

February 11.

7

NOTICE.—The Baptist Ministers' Meeting of Hampden County, will meet with Brother Higby, at Granville, on Tuesday, the 27th day of May next, at 1 o'clock, P. M. H. A. GRAVES, Secy.

SACRED CONCERT

THE Choir of the North Baptist Church, under the direction of Mr. WADDE, will give a Concert of Sacred Music at the Church, on Thursday evening next, the 9th inst. The music will consist of Choruses, Duets, Solos, &c. selected from the works of the most celebrated composers. Tickets to be had at the Book stores and at the door on the evening of the Concert.

May 3.

ADJOURNED SILK CONVENTION.

Whereas the State Silk Convention was adjourned to the 2d Tuesday of May inst., under a mistaken impression that the 2d Tuesday was the day previous to the 2d Wednesday (the annual meeting of the Medical Convention), and whereas, it has been found, on examination, that the 2d Tuesday will be the following week: this is to give notice that the adjourned meeting will be held on the 1st Tuesday, the 7th inst., the day intended to have been adjourned to, at Union Hall in the city of Hartford, at 9 o'clock A. M.

F. G. COMSTOCK, Pres.

H. C. GILLETTE, } Secy.

DANIEL HOLY, } Secy.

At a Court of Probate held at Plymouth, within and for the District of Plymouth, on the 10th day of April, A. D. 1839.

Present CALVIN BUTLER, Esq., Judge.

UPON the petition of Nelson Tuttle, of Plymouth, in the County of Litchfield, shewing to this Court, that he is Guardian of Mary E. Bradley, Martin Allen, Clarissa Allen, Dwight Allen, Adeline Allen, and Alpheus Allen, all of Plymouth, within

POETRY.

THE BIBLE.

AIR—"Woodman, spare that tree."

SKEPTIC! spare that Book—
Touch not a single leaf,
Nor on its pages look
With eye of unbelief!
'Twas my forefather's stay
In the hour of agony :
Skeptic! go thy way,
And let that old Book be !

That good old Book of Life
For centuries has stood,
Unharm'd amid the strife,
When the earth was drunk with blood ;
And wouldst thou harm it now,
And have its truths forgot ?
Skeptic! forbear thy blow,
Thy hand shall harm it not !

Its very name recalls
The happy hours of youth,
When in my grandfathers halls
I heard its tales of truth :
I've seen his white hair flow
O'er that volume as he read—
But that was long ago,
And the good old man is dead.

My dear grandmother, too,
When I was but a boy,
I've seen her eye of blue
Weep o'er its tears of joy ;
Their traces linger still,
And dear they are to me :
Skeptic! forego thy will,
Go, let that old Book be !

MISCELLANEOUS.

ON TRIFLES.

From "Proverbial Philosophy," by Martin Farquhar Tupper.

There is nothing in the earth so small that it may not produce great things.

And no swerving from a right line that may not lead eternally astray.

A landmark tree was once a seed, and the dust in the balance maketh a difference ;

And the cairn is heaped high by each one flinging a pebble.

The dangerous bar in the harbor's mouth is only grains of sand ;

And the shoal that wrecked a navy is the work of a colony of worms ;

Yea, and a despicable gnat may madden the mighty elephant ;

And the living rock is worn by the diligent flow of the brook.

Little art thou, O man, and in trifles thou constest with thine equals—

For atoms must crowd on atoms, ere crime groweth to a giant.

A spark is a molecule of matter, yet it may kindle the world.

Vast is the mighty ocean, but drops have made it vast.

Desire not thou a small thing, either for evil or for good ;

For a look may work thy ruin, or a word create thy wealth.

The walking this way or that, the casual stopping or hastening, hath saved life and destroyed it, hath cast down and built up fortunes.

The warrior that stood against a host may be pierced unto death by a needle ;

And the saint that feareth not the fire may perish the victim of a thought.

A mote in the gunner's eye is as bad as a spike in the gun ;

And the cable of a furlong is lost thro' an ill wrought inch.

The streams of small pleasures fill the lake of happiness ;

And the deepest wretchedness of life is a continuance of petty pains.

From the Watchman of the South.

THE AFRICAN PREACHER.

[ADDITIONAL.]

After he had become too old and infirm to preach, he attended with great punctuality, and with the liveliest interest, upon the ministry of others. For this purpose he would travel a distance of many miles, and often through the most inclement weather. Most truly could he say, "How amiable are thy tabernacles, O Lord of Hosts ! A day in thy courts is better than a thousand." Nor was he a forgetful hearer of the word. I have been astonished to find with what accuracy he could give the outlines of a sermon, many days, and even weeks, after he had heard it. Under faithful and pungent exhibitions of the truth he was often deeply affected. After hearing a very lucid and impressive sermon on the doctrine of the resurrection, I found him, when the service had ended, in the rear of the church, bathed in tears. On asking him why he wept, he replied, "I am afraid, Sir, that, after all, I shall never realize what the preacher talked about to-day. The glories of the resurrection are too high for me." I reminded him of what the preacher had said about the changes which occur annually in the face of nature, to some extent illustrative of the resurrection—entreated him to recollect the astonishing difference in the appearance of the trees in the winter and spring ; and then asked him if the God who caused this difference, who in the spring thus adorned the forest, could not with perfect ease beautify and adorn his body in an infinitely higher degree. To this he said, "I do not doubt the power or the love of God ; but that which troubles me is this : I know that, if the tree has not good root, God will never make it bloom. And so it is with me. If I have not the root of the matter in me, I shall never know anything of the resurrection unto life."

On another occasion I found him in no little distress of mind, and, upon asking the cause, was answered substantially as follows : "About a week ago I heard a sermon on the text, 'Turn ye, turn ye, for why will ye die ?' The preacher took more pains than usual to tell us what was meant by turning. He made the gate appear so strait, and the way so narrow, that he soon made me fear I had never turned at all. He cer-

tainly convinced me that I had still a great deal of turning to do, and that this turning must be the great business of the Christian's whole life." In strict conformity with his views on this subject, he often used the term converting instead of converted.

Few, if any, ever lived, who through life have been more uniformly and decidedly opposed to the hasty admission of members into the church. I have often heard him say, "It is much easier and safer to keep unworthy persons out of the church, than to get them out after they have once been received." And again, "The church will not suffer half as much by keeping a dozen worthy members out a little too long, as she will by admitting one individual too soon." He was accustomed to say, "If you adopt this method of admitting members, you must see to it that your back-door is as wide as the front. You must prepare for dropping as readily as you took them up."

His method of dealing with persons interested

on the subject of religion, but who had not made

a public profession, is worthy of attention. With such he never failed to deal honestly, faithfully, and judiciously. He had no other standard by which to judge in such cases than God's unerring word. The Saviour's rule was his—*"By their fruits ye shall know them."* And allow me to say, that, had this simple but divine rule been uniformly adopted and rigidly enforced by the churches, we should not have seen their strength weakened, and their beauty defaced, as they have been of late. The church-registers might not have been emblazoned with so long a list of names, but their purity, and by consequence, their moral power, would have been far superior to what they are. Their motto would then have been, a sound church or no church—but we must return to the subject of these sketches, and furnish the reader with something in illustration of the remark made at the commencement of this paragraph. On one occasion a lady of great respectability confessed to him that she believed herself a Christian, but at the same time avowed the purpose of not making a public profession of religion. At this he expressed great surprise, and said, "Mistress, if you should suddenly get possession of a large sum of money, would you lock it up in your house, and try to keep it a great secret ? It would do you very little good to take that course with it."

At another time one gave him a long account of a remarkable dream she had had, and desired his opinion on the subject. To this he replied, "The scriptures do tell us something about dreams, but nowhere, that I remember of, of any one converted by a dream, or converted when he was asleep. I can understand people a great deal better, when they tell me of what they say and do when they are awake, and when they talk about a work of grace in their hearts."

There lived in his immediate vicinity a respectable man, who had become interested on the

subject of religion, and who had begun with some earnestness to search the scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages which an inspired apostle has declared to be "hard to be understood." In this state of mind he repaired to our preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hoeing his corn.

Broadcloths—a large assortment bought at auction, comprising every color, some of which are super wool dyed, and as they were bought will be sold at great bargains ; piece light olive, a very beautiful and fashionable article for fancy coats ; Cassimeres and Satins of almost every description. Every description of goods for Gentlemen and Boys summer wear, &c. & c.

N. B. Goods received by almost every boat dur-

ing the business season.

March 28. 3w2

DOMESTIC SILK GROWERS' GUIDE.

Now PUBLISHING BY CANFIELD & ROBINS.

THIS new and original work, is now in the press, and will be forthcoming in two weeks. The author is a citizen of Mansfield in this State, and is thoroughly acquainted with his subject, having been thirty years engaged in the culture of silk. The object of the work is, to present to the public a plain, practical, cheap, simple and efficient mode in which the manufacturing of silk may be carried on in families, at an expense so light as to be within the reach of any and all our farmers.

Such a work at the present moment is a desideratum. An immense amount of capital is now invested

in Mulberry Trees, of various descriptions, and if our farmers do not go into the business of making silk from the mulberry tree, the present speculations in trees will be found to have no basis, and of course will fall to the ground to the ruin of many.

But should our country at this moment accept the boon presented them, and embark understandingly into the business of Silk making, the happiest results may be anticipated.—The price of the work now offered,

will be very low, and should be in the hands of every

family in New-England.

March 28, 1839. 2

A. F. HASTINGS

HAS received within the last two weeks the best assortment of reasonable Dry Goods he has ever been able to offer. They having been selected with special care, and many being from auctions, he is confident he can make it for the interest of purchasers to buy of him.

Among the goods just received are Silks of almost every color and shade, both plain and fig'd, from 50cts, to \$2.00 per yard; some splendid new style striped English Silks; also, a large assortment rich Bonnet Silks, Milliner's Goods, Sarsnets, Florences, &c.

40 Pieces Chalys and Mousselin de Laines, comprising a great variety, among which are some splendid mourning and 2d mourning with satin stripes, &c.

Calicoes and Jacknets in a very large and splendid assortment, both French and English, some yard wide at 25 cents per yard, 3 cases dark and light American Dover patterns at 12cts. The most difficult can here be suited in Calicoes. Lyonses and other fancy goods for dresses.

Rich Brocha and Fancy Shawls, new style fancy Hdks', Scarfs, Cravats, Linen Cambric, and Silk Pocket Hdks'.

A complete assortment Hosiery and Gloves, some good white cotton at 20cts. per pair.

4-4 and 5-5 black Crapes and other mourning goods.

French Collars, Thread Laces, Swiss Muslins, Cambric Muslin Insertings, and Edgings, &c.

Diapers of every description, Marseilles Quilts super Imperial French do.

Domestic Goods of all descriptions, Providence knitting and weaving Yarn of all numbers.

Zephyr Crewels, Purse Twist, Marking Canvass, Crewel Needles, &c.

Auto. Canton Matting of all widths, and good quality, at less than regular prices; a few pieces good and handsome cheap Carpetings.

Broadcloths—a large assortment bought at auction, comprising every color, some of which are super wool dyed, and as they were bought will be sold at great bargains ; piece light olive, a very beautiful and fashionable article for fancy coats ; Cassimeres and Satins of almost every description. Every description of goods for Gentlemen and Boys summer wear, &c. & c.

N. B. Goods received by almost every boat dur-

ing the business season.

March 28. 3w2

New Goods.

JOHN OLTMSTED & CO.

WILL open during the present week, their usual full Spring supply of DRY GOODS AND CARPETINGS. Their assortment of rich and delicate goods, in new patterns and styles, will be very extensive, and sold at the lowest prices.

Carpet customers are invited to make an early call, as their assortment is now complete.

March 2, 1839. 1f50

NEW SPRING GOODS.

JUST received by the subscriber a large supply of choice Spring Goods, consisting in part of Broadcloths, Cassimeres, Satinines, Bombazines, 100 yards colored, black and blue Black Silks ; French, English, and American Calico Prints ; Ginghams, Cravats, Shawls, Linens, Imen Hdks', Gloves, & Hosiery ; also a splendid assortment of Ribbons, plaid and plain Muslins, Satinet Cambrics, Table Linens, Diaper, Cotton Check, Sheetings, Shirting, Ticking, Batts, an extensive assortment of Combs, Cloth and Hair Brushes, Travelling Baskets, Needles and Pins, together with almost every article usually found in a Dry Goods Store. The Goods will be sold as cheap as at any other store.

AARON CLAPP. 1

MALCOM'S TRAVELS.

GOULD, KENDALL & LINCOLN, have in press, Malcom's Travels in Burmah, Hindostan, Malaya, Siam and China, in 1 vol. 8vo, and 2 vols. 12mo—with a superb original map of South-eastern Asia—five steel plate engravings and about 100 wood cuts.

CHARACTERISTICS OF THE WORK.

It is not a mere diary of events which befel the traveller, but contains thousands of facts, dates, numbers, prices, &c. & c. which are either original or gleaned from sources not accessible in this country.

Incidents, anecdotes and scenes have been freely introduced; but only such as tend to make the reader better acquainted with the country.

The most perfect impartiality is shown to every sect of Christians, and such details given of the various Missions as will make the work equally acceptable to every persuasion.

Such sketches are given of the history of the Conntry, Towns and Missions which are described, as to throw light upon their present condition.

The map is beautifully executed, and may be considered original. Many important corrections have been made by actual observation, and the remainder is chiefly drawn from original and unpublished surveys by British officers, and Engineers and Surveyors, to which the author was politely granted access.

The pictures are wholly new, and form an important addition to our stock of oriental illustrations; no pains or expense has been spared in these or the mechanical execution. Five of these are on steel, showing landscapes of Maulmein, Tavoy, Mergui and Sagang, and a curious page, exhibiting specimens of 15 different oriental languages.

A great part of the work relates to countries almost entirely unknown, even to the best informed persons in our country.

The author, from the important character of his mission, his intercourse with distinguished civilians and experienced Missionaries, his deliberate stay at each place, his previous familiarity with foreign countries, and his long experience in the board of Missions, enjoyed the highest advantages for gathering ample and correct details for the work.

Chapters on the mode of conducting modern missions; or on the measure of success which has attended the enterprise; on the almost unknown tribes in and around Burmah; and other important subjects are added at the close of the work, and must constitute no small part of its value.

The cost of the two volumes will probably not exceed \$2.50, at which price it will be one of the cheapest works issued from the American press. The publishers rely on remuneration rather on a large sale than a high price.

A portion of the proceeds of the work are to be appropriated to the Foreign Missionary Board.

The publisher of any paper, giving the above advertisement three inside insertions, shall be entitled to a copy of the work, on application to the publishers.

March 15, 59 Washington street, Boston.

THE CHRISTIAN SECRETARY.

NO CURE NO PAY!

THE AMERICAN CORN CURE.

A pain or soreness.

P. S. The money refunded in all cases where no cure is effected.

For sale by ABIAL A. COOLEY, Druggist, 84 State Street, Hartford, Conn.

March 22.

COOLEY'S ANTI-DYSPEPTIC OR JAUNDICE BITTERS.

An effectual Remedy for Jaundice, equally good in Wine, Spirit, or Water.

MOST people are more or less troubled at this season of the year, with the Jaundice, caused by a vitiated state of the blood, and humors from the bile, regurgitating or being absorbed by it, by which the functions of the body are injured, and the skin rendered yellow, and frequently almost black.

These Bitters have been known for years as the best remedy ever offered for the cure of this troublesome complaint, especially if taken in the commencement of the disease, which makes its appearance by a morbid yellowness of the complexion, particularly the whites of the eyes, dulness, inactivity, anxiety, nausea and uneasiness at the pit of the stomach, itching of the skin, Dizziness, want of appetite, languor, and weakness of the joints, especially the knees in ascending a hill or stair, and many other hypochondriac affections too numerous to mention, all of which if timely attended to, will be effectually removed by use of these BITTERS.

Prepared and sold by A. A. COOLEY, Druggist, 84 State Street, Hartford, and by Druggists generally.

Price 12cts.

March 22.

1